so many ounces of gold per ton of ore."

In answer to this argument, it is a known fact that the methods used in exploring for gold have been considerably improved in recent years. The relatively unskilled prospector of yesterday, whether an Egyptian slave who washed deposits by shaking them about in a bailer scooped out of a block of wood, a Chaldean of ancient Ur who resorted to a sheepskin wherewith to wash streams for finer particles of gold, or a Californian prospector of the fifties, grub-staked to burro, pick axe, shovel, and washing basin, has been replaced by crews of workmen having at their disposal tools of a precision and durability that would formerly have been considered incredible. With such machinery, much deeper excavations over a wider area are made possible, revealing lodes of precious metal which only a few years ago would have been passed by unnoticed. Abandoned mines, too, become again sources of immense wealth to their owners who either did not suspect its presence or, if surmised by them, could not be unearthed.

As with panning for gold on the surface (compared with the process of deep drilling in the neighborhood of gold-bearing outcrops of quartz (together with detailed mapping of geological structure), so with the less obvious veins of intelligence within each human being. If we are really anxious to know the extent and quality of ore a given territory may yield, we cannot permit ourselves to be hesitant in searching for more efficient means of exploration before we adjudge it as being barren or rich in the sought-for metal. To do this, we need more developed minds for not only do existing scales fail to probe deeply or widely enough but those who use them lack adequate knowledge of the present

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^{1.} Terman, Lewis M., The Intelligence of School Children, Boston: Houghton Mifflin Company. 1919. p. 1.

Omprovability
Omelligence.

Far from offering an opportunity to express directly and spontaneously intelligence which is not habit, shoddily reproduced after the pattern of a routine instruction looking not first to how to think but rather to what imitatively to think, the intelligence test of today has been constructed upon a premise unfairly indicative as to what the accomplishments of an intelligent person should be. Since it leads to an erroneous estimate of the capabilities of those being tested, it cannot therefore indicate the direction in which the individual is most strongly inclined.

What is the basic premise upon which the mental testing movement is predicated? Dr. Lewis M. Terman, author of the Stanford revision of the Binet-Simon scale, argues that the method may aptly be compared with exploration for precious metal. "In order to find out how much gold is contained in a given vein of quartz, it is not necessary to uncover all the ore and weigh every particle of the precious metal. It is sufficient merely to ascertain by means of borings the linear extent of the lode and to take a small amount of the ore to the laboratory of the assayer who will make a test and render a verdict of

One has to adjust his measure of intelligence, his standard, according to the nature of intelligence which is one but varies always according to a person's inward capability of apprehension. (Sal the when attempting to guage intelligence, to person together with his background of experience has to be considered. We must know his mosts so that our for example, must deal with farming, and so on with every occupation: It will then he found that the average person of one land compares with the average of another from unstilled laborer to the most highly spilled technición (which means that average mentalities compare with average mentalities regardless of accupation. she average formhond will passess the intelligence of the aways technician though with spreament mersures sit is the latter who abtains the outstanding score. But if our formland have promeedige of homoself and the dechnición have not, then regrades of the intellectual delicements to in the formhand who is a greater development of intelligence !

But is intelligence possible, as possible as replenishing a dry well by deepening it? Indeed, it is for ignorance is only intelligence sunk out of sight through neglect.

Not by birth is one a jew but by becoming one. So it is with gentiles who must understand that there is no virtue in bentiem but in true living.

That which is significant lies then in the process of becoming. In this it needs to be understood that the child of theelementary school will not have the same insight into objective facts as that same child, grown older, in the university. So just because it knows more, we do not love it more.

In this, ends are finite, becoming infinite. That one is alive is nothing: that one strives to live is all. This is not paradoxical at all, since by living, here, is not meant the static existence which we confuse with living. That is why tests are bad. They mark the end of growth which should be infinite. Our tests lead to dead ends: those of nature go on persistently, rewarding not the specious but the true.

Only slowly does the mass move to the light. Out of it springs the individual till of it is is transformed into the individual.

word-cantorials intoned from morning to night. It has to grow into so continuous an experience that at last it becomes one's nature. Otherwise, all we have are spasmodic.ideals which being all too soon frustrated by the necessary test-trials that accompany all intrinsically worth-while learning, never quite lead to actual encounter with morality.

And though the consistent living of culture cannot give any of the varieties of ostentatious reward, it is as natural as eating without deteriorating, as this so often does, into habit. But natural eating is never habit but need.

Eating, drinking, working, pleasure-seeking, and breeding are not enough. Earth becomes fertile before it can produce abundant harvests for sustenance. Streams flow into rivers and these into reservoirs where they become a mighty source of energy to man. So, too, man becomes mighty when he strives to harness his diversified sources for one great purpose. But having no such purpose, he, like the legendary infant in a deep forest, is at the mercy of the elements and the baleful beasts of night.

many times removed, this relationship is still a pulsating, living thing which touches us by the subtle thread running through all occurs, where life. Should that relationship is ignored, there is a shrinkage away from of consciousness, a falling off of intelligence which prevents the universal attitude from becoming universal living.

Is this not moral? Do we not make morality tangible when we transform the one dried-out fact into a universal heart which can actually be felt pulsating in the interest and behavior of the student, palpably sensed whose warmth can be known and whose beat can be experienced in our own breast as it creates kinship with all other hearts and minds and bodies? Through it comes the understanding of diversified interests and intelligent action in connection with them without our being fools or sentimentalists or being taken advantage of. Neither do we despotize over other people in our knowledge of their interests.

Is this not moral? What else is morality but a sensitivity which feels and thinks and understands with others? We then get along with them which is impossible until we have begun to learn something about the heart and mind within ourselves. From here we may go without subject to subject and repetitiousness from fact to fact, from curriculum to curriculum.

Everyone of these can become a real stimulus to thought but only when we have begun to think about the universe within.

Man's hope for raising the standard of living rests with education.

However it is not just any education which will give desirable results;

it is only that one whose educators will undertake to raise their own standard of thinking. But those who abound in rhetoric as a means to this end go emphatically counter to the quest for larger mind-vision

^{1.} For lessons of this kind, no monographs can be written containing each described in detail. It is the ingenuity of the teacher and his breadth of development which will, with spontaneity, fuse the drabness of fact-teaching with the living stream of reality. Once the instructor develops himself, he will no longer have need of methods to assist him inteaching others.

slightest conception unless we are sincerely interested (which allows a certain capacity and ableness to evolve in us) in that quality of learning by attempting repeatedly to examine our commercialized learning and procedures of learning which are at all times purely imitative and so divorced from intelligence or any other consistent power of thought.

What is all our knowledge? We have not truly felt what we teach.

Not truly. Most of it would be forgotten very soon did we not consult

our notes again and again.

Worry is fear tinged by thought.

more persuasive than our pious precepts. And so the average pupil succumbs to the sledge-hammer blows of the school though not the few of real stamina (not of the athletic kind) who were as anvils too strong to be shaped intot the rigid molds of competition.

If instructors had any insight into their shortcomings, they could not seek the credit for those graduates who later became outstanding benefactors of mankind for such were not produced by the school. Their scholastic history is one of rebellion, failure, or proficient obliviousness to lessons presented but not heard. Consciously or unconsciously they were rebels, unwilling to tolerate the impotent force of the schoolmen. To the teacher, and there are always a few, they listened but the words of the others were to them a compulsory imposition.

basis of congenial or disrupted social existence. It follows that utmost, the soundness of individual acts should be of deepest concern in learning and teaching on every scholastic level since the thinking of each affects the thinking of all; each thought of ours and its outcome-action amplifying or reducing the intelligence of humanity due through this, determining and, giving direction to its future. In this knowledge, one learns to and, giving direction to its future limited to material accomplishments of the day.

And another example: Biologically, the body is perpetuated and not "born" from the parental cell or zygote, the latter mode of presentation leading to the erroneous supposition that each individual life starts separately and anew. While this suggestion is very subtle, it carries very far in the motivations of human behavior as may be seen in our strongly separatist attitudes. Having been injected into us from infency onward. It clothes our words and in favor of the distinction between mine and thine, prodigious deeds with a prodigious bias that further emphasizes our selfishness, our peremptory or suavely apologetic ways of dismissing the needs of another.

Though the word "born" is technically understood to coincide with perpetuation, it is only in a sense; that is decidedly detached from our lives in which truer meanings must be awakened to revivifyingly serve us in our human contacts. We may then appreciate that perpetuation means not only connection with one's parents but with the parents of all people; indeed, with all life with which we now express no kinship but rather estrangement which grows into callousness and every form of egotistic idiosyncracy detrimental to our well-being.

If only through the knowledge of a common ancestor, we may realize that we have a kinship with everything living. Although so

of the self in all of its expressions. Only through this can the selfless, instead of remaining the inscrutable abstract, become the scrutable within and without us instead of afar from us as some strange truth, some mystical and far-off god. It is clear, then, that where teachers deal not with the fundamental parpose of culture which is self-recognition, all its subsequent expressions must be of brief time and purpose minanimate vestiges attesting to human cunning in artifice.

What other could be the purpose of schools but to inspire man to learn from himself, from his thought, feeling, and conduct so that men of understanding, of culture, not blind worshippers of the latest luminary, might become as profuse as the grass of earth's fields?

Until this first of all aims is recognized as the straight means toward civilized existence, one kind of human vegetation must always attempt to oust another. Goaded on by racial, religious, political, must be must be continually uninformed of the central purpose of living which is to expand by drawing together, not apart.

For independence from the misadventures which evoke every kind of personal and social tragedy, learning must be inseminated by self-tuition. How can the mind trace the subtle causes of local and world infections when it confines its inquiry to the examination of every extraneous hypothesis at the cost of pursuing the correct answer which is to be found through an unlimited study of itself? The beginning of any beginning which will not take one upon useless errands with useless ends calls for the cultivation of responsibility. And to arrive at responsibility one must necessarily acquire understanding which goes further than versatility in manipulating facts extrinsic to the self for if the mind stops with these details any claim to or charging of responsibility becomes an ignorance gesture.

To begin where a beginning is certain, we must learn to understand

benefit greatly from everything.

Seldom is there awareness of character in men beyond its objective displays. Of the inward causes of these expressions in one's self, as in others, dominantly speaking nothing is known although general opinion has it that knowledge of human nature is a thing of common accomplishment.

Because study of human nature is practically excluded from man's learning, its understanding goes seldom beyond its physical manifestations. In default of this knowledge, it is improbable that anyone could have command over more mind and emotion when confronted by unusual circumstances than ordinarily exhibited.

For instance, when confronted with the unusual and quite horrible situation of seeing a loved one return physically and mentally mutilated, human deficiency of personal devotion will be as unequal to taking care of that changed person as was the deficiency formerly to approach and know him beyond his wonted human responses of gesture, voice, complaint or remark of approbation. Interest in what these meant and strove to reveal, however, never went beyond conclusions dictated by purely personal reactions.

Man's inability to perceive the meaning of his own fluctuating emtions and opinions relative to others foretells that the homecoming of the maimed will be difficult both to the returning ones and to those who await them. Manuals, radio programs, information given by physicians in newspaper columns, and many other forms of instruction for the care of the injured are a reminder of the sufferings and hurt to be expected. But the espousing of guide book suggestions and rules, journalistic propagandas, and speechifying, will hardly substitute for existing inadequacies in coping with present and impending needs. While

Because the understanding of self-initiated discipline has generally met with little success, it being largely looked upon as restrictive if not coercive, the rule of mood prevails everywhere as the prime determinant of behavior. Confirming this though only one among many striking examples, are our food habits. But let us go further into this.

When the roller militing of white flour became possible three technical advance, advances in modern technique, whole grain was largely replaced by the processed variety which happened to be more pleasing to the eye and palate in the absence of thought given to what the milling had removed in the form of essential nutritive elements. Though of commonplace import in itself, this innovation is noteworthy in that it points to the active existence of the self-indulgent mind looking only to evanescent pleasure. True, there was some facilitation of the art of cookery and the charm of novelty was added to the diet, but the grain retained very little of its original flavor and nourishment.

Now where there exists the healthily seeking mind, it look there is the chief aim of discovering for the essential purpose in any given thing or event. With alimentation, as any other problem, such a mind will seeks not not the intoxications of pleasure, but through nourishment which then becomes pleasure of the highest order. But if only the choice of the palate is followed out of the misdirected desire to cater to sense-excitations, then the taste-receptors

and most of it is - becomes hal-digested before it is taken into the body since cans are in a way stomachs to the food they hold.

A person may have the best food, richest in constituents, most scientifically prepared and even prepared by loving hands which is something commercial food processings will never be able to boast of, but if the person himself has little psychological resource, that is, inadequate intelligent health, the available nourishment of the most desirable food will be tremendously reduced, even to where it is possible that it no longer nourishes sufficiently to the extent of producing normal strength.

Certain mental unbalances will often intervene though not beyond a certain point as melancholia and manic-depressive states, also emotional upsets of equal or lesser scope. But this will not occur beyond a certain point as true insanity where there is very little consciousness and hence no interference with assimilation of food.

educational training up to the present time which cannot, even under stress, offer much more than the usual showing of human insensibility in regard to all life, including even our own, never so much as now is there the opportunity to benefit ourselves and our children we so fervidly profess to love by showing an increased interest in values which permit the development of qualities other than those measured by pecuniary possibilities. Which would also guarantee the greatest practical achievement in serving that part of humanity scourged by the flames of battle.

For if our nature does not grow and improve, how can the expressions that come from it ever be healingly employed? How can these expressions, now directly or indirectly confronting us, be resolved to mutual benefit; one which will contribute to the perfection of all living, except by efforts to perfect ourselves for the purpose of coping with present contingencies and, in virtue of the same effort which takes on the force of law through intelligence, prepare ourselves for future living that we may not find ourselves again confronted with similar obligations, only of still greater severity?

But should we not choose the reasonable way, it will be difficult for us to bear and to forbear and to perform the task which is absolutely necessary that we perform, whether from our own will or through circumstances forcing us - which always makes the duration of suffering longer. For if forced, there will be propensions toward feelings of martyrdom; unavoidable irritations, estrangements, and dissensions here and there and now and then will become unmanageable. Though good intentions be not lacking, it is difficult to remain rational, even as understood in the average sense of the word, under unaccustomed conditions of stress.

these rules are and no doubt will be of mechanical assistance, they cannot create the readiness of heart which counts no obstacles nor is ever so troubled as to be rebuffed by them. For this care seeks not satisfaction for itself but for them who have need of this strength.

Without this readiness, will not the mere homecoming of the maimed, inevitably confronting us, be as inacceptable as the death of a loved one whose loos we cannot represent to ourselves as real? And will our former incapability of genuinely considered relation-become, ships with human suddenly less capable in us through necessity imperiously calling for genuine consideration? It is said that one learns only through necessity. But if, to be taught, one relies only upon necessity, then conditions of violence must always be necessary to teach us.

The direct way of learning, however - which is the shortest and most enduring - is to see the necessity for it and to set about uncompromisingly to accomplish it instead of contemplating and trying to negotiate such accomplishment until the effects of previous neglect are rudely forced upon us.

If the opportunity for learning, though forced upon us through the present war, is not to stir us momentarily only to be let to go by and wasted, eventually our methods of learning must not be solely concerned with the present struggle and external adjustments. They will have to be inspired in such manner that they will have a continued bearing upon the present conditions of our nature.

In the light of the previous observations, it is clear that neither those at home nor the homecoming will be prepared for the adjustments to a trying life which, considering our present inadequacies that provide abundant examples as to the quality of our

All manifestations of rivalry, whether considered innocent or not, contribute to and lead directly to the major chaos we have today and the greater chaos of tomorrow. They saturate civilizations with incompetent thinking, sooner or later eventuating in their catastrophic fall.

Where, in competition, is there the much promulgated hope for a better life? There is none. We would much rather compete in our sports and intellectual games. We even make a sport of democracy. But though we are insensible to our brutality of impression, thought, and spoken word, it becomes laceration in the act. It tears and mutilates the possibilities in each of self-knowledge leading to voluntary cooperation and intelligent collaboration, to the Darwinism of the spirit, so to speak,— an evolution going beyond the mere change from ape to human anatomy.

Those who quote Darwin to support competition as popularly conceived, which is to say, restricted to external struggle as the means to the survival of the fittest, are still in a jungle of ignorance which blots out the light of reason. So, too, are their opponents who, to counter this interpretation of natural selection, have proposed the theory of mutual aid; presenting as typical evidence the life of the communal ants, so characterized by well-known devotion to the defense of their own. But this devotion arises out of crude inflexibility of judgment-instinct exercised for the exclusive benefit of a particular ant community. It would therefore indicate not genuine social intelligence but quickly acquired ingenuity dependent upon an inherited neurological basis since such ingenuity culminates not only in belligerency directed at other ant states but in a monstrous system of regimentation at whose head stands the idol-queen.

All this coincides with our human society whose ways, though as yet less extreme than those of ant society, may yet retrogress to the insect level of mechanically precise coordination which, though involving varied individual activities and even a degree of initiative, is yet bound to one restricted purpose looking only to material aggrandisement and which also motivates the internal revolutions, indicative of unbalance, known to occur in ant communities.

Manifestations of violence, whatever the species and whether of the internal social structure or directed against other organisms, plainly denote a state of infra-intelligence in relation to the state of non-abusive and unaggressive intelligence possible to our human society were each of its members to make the best use of his latent superiority of intelligence, the indispensable part of man's endowment.

Those who look to the life of the ant community as a model, drawing edifying lessons therefrom for the improvement of human relations, do not offer, then, a more desirable alternative than that of their opponents who advocate annihilatory methods of existence as expressed in their opinion - though not, to be sure, in Darwin's - by the struggle marking the survival of the fittest. With vision of impaired clarity, both factions see not the collaboration which alone inspires that direct progress possible for man, the most teachable of all animals, who either prepares himself to reach out for a better life or, unable to recognize this imperative need, rejects his opportunities to plunge, instead, into the maelstron of brutish competition. Thus, one effort leads to the survival of the fittest which, for our species, is the more evolved man, whereas the other, though arising out of the same urge which is that of growth, is so dulled by misdirection. that it culminates in the brute warrior whose might is a form of weakness which, soon passing away, leaves the pugnacious one as he was before or a step lower in evolution but not before his fiercely reactionary deeds have taken their toll in the form of human suffering.

Since the splendid purpose of education is to assist the child to discover his untapped resources of intelligence, to stimulate him to develop functional methal powers to be actively expressed in behavior, to help him to help himself by means of self-examination, the teacher must therefore be an artist, that is, one who desires to use intelligence creatively and photographically in his work. He does not tell the child what he is but, instead, strengthens him for the time when he is

prepared to approach himself both of the known self and the as yet unknown, more capable Self. The teacher knows that telling the young of these things does no good for while they may listen and perhaps remember the words they have heard, they will not thereby apply their powers to the end of consciously directed growth. How should they if it is not required of them that they exercise these powers?

Each truth which we would have pupils understand as each is able to do so has an underlying meaning, a being of its own which must be penetrated to be understood. Only by being as impersonal as the thing in itself can we make of the self a tool to comprehend meaning. Only by means of impersonal but not indifferent response can one further the child's education so that the teacher keeps himself open to life by means of more interested examination of his immediate experiences whose mysteries he must fathom to outgrow.

The penetration of surface meanings is a poetic though not a crookedly sentimental approach to experience. It is as scientific for for the great experimenters, too, sought to penetrate the obvious fact in the knowledge that only a life of search is a life worth living.

Therefore we who are charged with the instruction of others must strive to understand ourselves in order to eliminate interfering personal bias. It demands that we be aware of ourselves (which by no means implies undue self-consciousness) in everything that we do. Seeing ourselves as instruments to be made more sensitive, we must question our actions not critically but in order to understand. And it is precisely with the development of this insight in the young that the true teacher is concerned.

Between the known and the to-be-known no separation exists. There

is only an evolutionary gradation from the tangible aspect of reality to the as yet intangible; from the abvious to the subtle; from the lesser to the greater good; from creature-slave to self-governing man unwilling to restrict the range of his possible adaptations through the ignorant desire to exploit the ignorance of another and eager to demonstrate to himself whether or not the possibilities of growth, to be demonstrated through non-competitive behavior, are for him.

Hence, the true teacher is not one who merely exercises authority for it is only the weakling who dares not face himself that would dominate. Rank has only to do with that large remnant of tribalism which still pervades our atavistic society but which should have no place in the school whose purpose is to help the pupil to live so that he may make the most serviceable contribution to himself as to his society. The teacher is not like the general of ancient times who was reputed to have been in the van of his army. Neither is he the general of modern times whose place is in the rear. The place of the teacher, the beloved elder, is in the hearts and minds of his children and nowheres else. Seeking neither to dominate nor to impress, he works with them that they may eventually free themselves from their inner caged existence.

The teacher worthy of the name is one who is capable of admitting principally to himself - his mistakes. But most instructors are
afraid to admit their little struggles, the errors which are
inevitably committed in our attempts to live lest that prestige be
impaired which is only honored in a narrow and narrowing system of
civilization where fraudulent authority must always be right or lose
its privileges.

Could the artist, though looking neither at his subject nor at his canvas, brush, and paints, reproduce the living likeness of the subject? Yet that is exactly what we attempt to do in the class-room. Though oblivious to truth that is ever ready to be of assistance, we pretend we do see out of fear of uncertainty cultivated in us during the period of our own imposed education. So that instead of trying to see first the simple necessities of life, we become eager to build modern towers of Babel which now cast their obscuring shadows over our paths.

While spurious education helps sharpen the weapons of ignorance, making possible systems of violent rulership, there is a magnificent instrument of emancipation which has not, as yet, been valued or even recognized. It is education whose principle is self-discovery, self-identification, Self in affinity with all life.

This is by no means as childish and impracticable as it may seem to many of our school masters and mistresses, considering that most of us are not very far removed in our impetuous responses from the pork and beef we devour.

This much is certain: Just as the Macedonian conquered the greater part of the known world without being able to conquer the torrent-desires of his many lesser selves, so our present systems of education have not helped to transcend the evil tyranny in each that contributes to the despotism of all nations.

What greater mission than to be a teacher? But the teacher as we know him or, perhaps, as we do not know him is but one of the many counterfeitors of a society whose actions have their root in average understanding incapable of thought.

The mind of greater penetrative capacity will never strive for a position in a profession whose function is to perpetuate a system of competition devoted to material accumulation. Unless challenged with understanding, so thoughtless an aim must forbid the very existence of the species.

How shall we know other than catastrophe when instructors contrive to continue rivalry advertently or otherwise, through casual utterance or deliberate yet mindless reiteration of traditional bias, by labelling one profession as noble in contrast to another; a conception false and devastatin no less than to the individual than to the race.

But were we to know ourselves in less perfunctory fashion, we might then help our pupils to find themselves in whatever endeavor they are most inclined and therefore best fitted. In consequence, we would no longer find certain occupational fields overcrowded with those who lacking interest, knowledge, and capacity, cause the systematic deterioration of these fields.

So it is by the actual inculcation of his restricted prejudices the "enlightened" words he has perhaps heard and even repeated are
evidently less persuasive - that the instructor suggests the
imaginary nobility accruing to certain occupations, the superiority
of one scholastic contribution as compared with another, and even
the desirability of of a particular avocational interest to console
one for an unsatisfactory life of compromise. But what the
instructor must stress, if he is not to be entirely dominated
by tradition, is the indispensable value of any task well-performed.
In this knolwedge, no work can be judged inferior and with the
eradication of this stigma, it ceases to be such and becomes a

privilege.

Enslaving conditions of rivalry arising out of false vocational evaluation - and slavery operates equally in the upper and lower brackets of our snobbish occupational hierarchy - cease to play their devisive roles when the instructor realizes his true contribution which is that of serving his pupils by means of knowledge of their capacities. No longer regarding himself as a member of a superior professional group and, by virtue of such affiliation, fully qualified to render service, he resolves instead to avail himself of every opportunity to observe and study his pupils and to encourage them to perform that same service for themselves.

In this, he strives for discernment, meaning that he exerts himself to see allthings for their proper use which is never static but always leads on to further application. It is this discernment which can produce a civilization where culture lives in the free efforts of a civilized generation of mankind. Lest there be the continuance of catastrophic existence, he does not feed limitation by concentrating upon crude techniques of imparting mere surface information of things. Avoiding dogmatic automaticity of teaching and testing, he seeks to understand the limitations of his pupils in order to approach each upon his particular level and from thence gradually, time being no longer the interfering factor which it is at present, to help the pupil build a background of self-knowledge applicable to every function of living.

Prejudice, including the false glorification of one occupation as compared with another, could then no longer obtain for each calling would then find sincere recognition and appreciation in the human family and thereby ensure a livelihood for every worker without the necessity for the desperate contrivances of competition.

It will not be so easy, then, to believe in our words. The audience will not appaud . Neither will they listen.

But is not our peace simerexeststrophse? a catastrophe as well? Are we not given to confusing existence with living?

This must necessarily be true when we gradually neglect those demands which the environment makes upon us by neglecting the state of our delapidated and thoughtless selves. Asthe years pass, deterioration continues and we become more and more oblivious the insistent demands of our duties.

This is as true for humanity as it is for the individuals which compose it. As the centuries pass, men confuse destruction with destruction. We are not particularly shocked to read in our newspapers that we have experienced more years of warfare than years of peace. We cannot comprehend that our peace is no peace at all but rather a feverish state of preparation for the next war. And when great mebilized armies are mobilized and leave for the field, we curse fate for the event we have brought upon our own heads.

Here are there, howeverm there are a few who becoming aware of what consequences must ensue from their lack of common-sense, prophetic insight; who become dissatisifed and even su ffer, determine to improve themselves by

motionless, listening.

earth warmed under his steps. Darkness was fading. Light was on the delicate sprays, on the intricacy of boughs and vine. A trail of amber outlined itself on the surface of the pool. Forget-me-nots on the banks lifted mouse-ear leaves and listened — the shining silvery stems of the birches grew more brilliant. Yet the note was outside him, singing libergoldfinch, singing outside its nest.

A state flower trembling on a slender stalk first noticed inexplicable change.

Sarafis stretched his arms, blinking like one just awake.

glistened - slits of wet gold - he tossed back his gleaning hair, his goattapped the earth, Suddenly he leaped upward, then down towards the lake swilly. The soft ripples caressed his body as he waded out among the reeds and
stood, up to his waist in the cool flood, his face lifted to the first ray
of the sun.

Morning dew....mellow winds....crystal in rose....three golden stalks....he plucked them and raising them to his lips, blew. His music sourced and mingled with the sweetness of the note in the spheres....wafting back the sound, it entered him.

White flowers --- flowing light --- mirror of dream --- in the thicket a blue butterfly broke its chrysalis.

When bereft of radiance, barren earth whirls aimlessly around a flaming mother who has cast it out, slime spawns in the dusk and brings forth flesh.

by stench upon the beautiful paths and turning aside exploreing the swamps, where in primeval grots demons and witches dance in wild arabesques with shadowy monsters.

Long is the tide of blindness that circles the earth, time less the surge of mighty waters that lap against deaf ears.

The knot of matter lies tangled and stark amid the roar of burstings, hissings and laughter.

But, on a day, fair silent shapes begin to weave about the willows, purpling the osiers, silvering the birch, budding the thorn, freeing the waters, rutting the furrows, tapping in and out among the nascent grass and rootlets with tapering fingers dipped in bloom. The thornbush flowers, a wild-rose flushes, moon-shadows and the wind whisper. The breath of the stirs in the deeps, in the grots the demons grow shadowy, the witches lie fast asleep. The winds of the sky do not wake them, neither do they blow them away.

A fixed Smile on his lips spolne of some for away dream. The over one I love only brings out in particul unbolowice -The sea has but one wave invisible. A brain that burns: Tselfout by force of enrhuse. The how selevated himself to The sky of a self-built heaten. Sometimes even the need the inclines him to suiciole. But That is only True when his orange world of illusions has temporarily come to an and sinen wagte motoriolis I say only temporarily. because man's greatest Cability is to he thopes and believes to leighthen his Zife!is a frem mi thout - Some of as prefere the has muny phases like The phase to

Dawn's widening glow

Floats through the grooves of night.

The tangled echoes of the haunted dark
Resound within my dreams.

Be still O Love, be still

Until the clamoring day as thou

returns to silence,

And night with dappled brightness
floods the mellowing heart with peace.

his life, constitues the fortune of I que reste- il d'une possession malorielle honored in the breach and not in the observance.

That which has become popularized has
departed from its main purpose and so it was
with alchemy. That the multitude are incapable of
grasping the the quality of an original idea
is as true today as it was yesterday. One cannot
grasp that which is beyond the reach and that which
is finest cannot be attained by the masses.

What is within their reach is the approach to knowledge. No act cap be perfromed without a background of preparation. Lacking that, all that is possible is imitation and imitators; we have impersonators who lack a practical understanding of the function of creatorship. Lacking that, we are incapable of surpassing our limited horizons, of that vaster knowledge which is productive of general good. Lacking that, we cannot benefit by that such instruction as will render us self-sufficient; we will be incapable of directing the affairs of our life without artificial restriction imposed upon us by irrational law which fevers—ene-abeve-another, which seeks not to educate but to constrain.

The masses are content with a sightless retreat from the analysis of their behavior and, sensations and words. They refrain from open theft not because they have any understanding of honesty but because they fear detection and

and punishment. Of the balanced exchange, of the inner punishment which follows, they have no appreciation. Being blind, they have no understanding of sight, in fact, were their eyes suddenly to be opened, they would scream for bandages.

Those who would teach them must know this; etherwise-their-pupils-will-destrey-them. with infinite pains he must remove the crusted matter from their eyes; otherwise they will destroy him being terrified of light.

He belongs to the masses and has little understanding who envies the wealth of another; who resorts to alchemical experiments or the tricks of business to secure a share of them.

with real intelligence, imprateial impractical as this may seem today, we will know that that this wealth is burdensome. Certainly, it cannot keep us from leading a fuller life than is possible for the one who is possessed by his possessions. Were the true value of worldly possessions known to us, we would not strive to secure them in such unnecessary over-abundance. We would not spend dissipate an entire existence in an effort to multiply them.

But wealth in the hands of a few remains necessary as a means of control. Just so is a whip or revolver necessary to the lion tamer. The caged

beasts understand no other authority than that of potential or actual punishment. They respect only the portent of pain and so they obey.

By the masses is mean most of the species of whom the scientist calls Homosapiens regardless of station, title, caste, profession or creed. That is, aking, by virtue of his royal distinction, is not necessarily removed from the masses; neither is the professor, the surgeon nor the church dignitary. The dictator or the head of a great business may also beong to the masses; the prejudices of average men do not exempt them from this class of overwhelming numerical superiority.

To this group belong those who have no values save those derived from imitation and impersonation; who value place no value on anything save mass.

They are mean massmen who persist in inertia save when irritated by external stmuli. Then they turn to furious, destruction. They never question the rightness of their imitative beliefs to which they are enslaved as much as they are to their leaders they have set over them in their own image. They never question the meaning of their actions; that throughout the ages they have attempted to conquer security and power by means of insecure and impotent devices which have always al culminated in disaster does not inspire them to refalect upon this sad facet fact. And this is why it is said that the lesson of history.

Let us consider for a moment the possibility that

we who are teachers are more addicted to adolecent
hero-worship than we commonly suppose; that while our
heads are crammed with the irrelevant details of the
lives of our great mether spirits, we go no further than
to urge our students to emulate their deeds. Little harm
may ensue if we consider the hypothesis that in our
heart of hearts we assume that such deeds are impracticable and inspired by an ethical code whose basic
assumptions are specious.

"To be good is noble but to tell others to be good is noble but no trouble," is an pithy observation which you will meet again and again. Slightly altered - Mark Twain would have some difficulty in recognizing his product - it enjoys a perennial popularity and doubtless will continue to do so as time goes on.

I have known a young colleague who frequently employed it and by virtue of an intimate friendship the story which follows possesses some authenticity.

As he told me, what attracted him to this witty apothegm was its superficial cleverness. So, he repeated it again and again to his students; elaborating upon it without the slightest comprehension of its latent and functional meaning. Undoubtedly, he would have continued to do so

until the present were it not for the fact that a member of the teaching faculty, previous to sending a draft of a student-written publication to the printers, was good enough to ask him for his approval of the following coubplet written for his benefit by one of his pupils:

A man of words and not ofdeeds Is like a garden full of weeds.

Being superficially dramatic in our natures - to this, too, we need not agree - we tend to attribute growth to some such emotional shock as was caused this teacher by the impact of this episode. However, he informs me that it did not come altogether unexpectedly. Long before this, in more tactful words, others of his boys and girls had expressed their dissatisfaction with his theories - at least, like most of us, he believed them to be his - as to the nature of service and of virtue.

As it seemed to me at the time and as it seems at present, that which is truthful exerts a strange power over us: unbeknown to ourselves we are held by it. A transient fascination initiates a metamorphosis and soon we discover that we cannot ecape, as easily as would like to, from the consequences of our words. We seek to impressothers with our wisdom; later we discover that there is something to that wisdom - and the beginning has been made.

There are other virtues we teachers would like to inculcate besides goodness and nobility; we tell them to behave intelligently. But we do not stop there. We

to security, power and happiness. Henry the Sixth of England, sorely pressed by the need for money, issued four successive decrees ordering all doctors, nobles, professors and priests to conduct alchemic experiements that he might thereby discharge his considerable debts. In a decree dated Spetember 13th, 1449, Henry explains why priests are also included, their experiencein the miracle of transubstantiation, the ceremony whereby the substance of the and bread wine of the eucharist are converted into the body and blood of Christ - qualifies them for the successful transmutation of the metals.4

Even a papal bull issed by Pope Jon XXII in 1317 could not prevent the populace from indulging in alchemical experiments. 5 The edict was soon

^{4.} The Follies of Science at the Court of Rudolph II 1576-1623, Henry Carrington Bolton, Milwakee

^{5. &#}x27;Alchemies are here prohibited and those who practice them or procure them being done are (to be) punished. They must forfeit to the public treasury for the benefit of the poor as much genuine gold and silver as they have manufactured of the false or adulterated variety. The Lure and Romance of Alchemy, C.J.S.Thompson, George C. Harrap and Co., Ltd., London, 1932, p. 39.

transmutation of the metals.4

4. The Follies of Science at the Court of Rudolph II, 1576-1623, Henry Carrington Bolton, Milwaukee,

Even previous to the time of this monarch, the spagyric madness had so seized upon the medieval populace that Pope John XXII issued a papal bull in 1317 to the effect that: 'Alchemies are here prohibited and those who practice them or procure them being done are (to be) punished. They must forfeit to the public treasury for the benefit of the poor as much genuine gold and silver as they of have manufactured the false or adulterated metal.⁵

5. The Lure and Romance of Alchemy, C.J, S. Thompson, George C. Harrap and Co., Ltd., London, 1932. p. 50

Norton's proheme; others besides Henry could not forbear from the gambling instinct which, throughout history, has benslaved man. Popes, Emperors, Kings and Grand Dukes not only had their alchemists but also boasted of their skill in the use of alembic and athenor. Augustus, Elector of Saxony, not only employed salaried alchemists but even worked with his own hands in his private laboratory at Dresden. He sems to have attained some success, finding the wonder-working 'tincture' if one may judge from a letter written to the Italian alchemist Fransceso in 1577. In his own words: 'I have now reached such perfection

in transmutation that I can make easily three ounces of good gold from eight ounces of silver.' 6 Even Saints such as Thomas Aquinas apparently succumbed to its 6. Bolton, p.

lure. 7 So, too, did the saints of science; Isaac Newton

7. Traite de la Pierre Philosophale, Saint Thomas D'Aquin, Biblioteque Rosicrucienne, Chamuel, Editeur, Paris, 1898.

was the owner of one of the largest libraries of hermetic works of his day; making extensive annotations, not of a particularly adverse nature, upon their margins. In fact, he dabbled for years in a secret alchemic laboratory. Humphrey Newton, one of his assistants, informs us with some slight hint of trepidation, that: 'especially at Spring and Fall of ye Leaf,... he us'd to employ about six weeks in his Elaboratory, the Fire scarcely going out either night or day... till he had finished his Chimical Experiments. What his aim might be I was not able to penetrate into, but his Pains, his Diligence, at these sett Times made me think he aimed at something beyond ye reach of humane Art and Industry.!

8. Read, p. 307-8.

There is more than a just ground for suspicion that the reason for Newton's secrecy lies in that he had been appointed to the position of Master of the Mint. It might have been indiscreet to associate his name with alchemety; a panic might have spread throughout England had it been rumoured that he could transmute an ordinary copper coin into indubitable gold which no goldsmith could distinguish from metal mined from the earth.

So man, in his search for security once sought the Philosophers Stone, the catalyst which 'being discovered and brought by art to perfection, converts to itself proportionally all imperfect bodies that it touches.' 9

9. Pretiosa Margarita Novella, p.

Today, as yesterday, in his search for a security which demonstrate his existance, he repeats a similar escape.

True, he does not intend to repeat himself; that is why he does not recapitulate the specific error of the past known as alchemy.

That is why he seeks a variety of escapes depending upon his inherited predispositions and their influence upon the the interpretation of experience. The scholar will seek escape in his own sterile words or in books written by others which he makes no effort to apply in his living. And then, like Faust, he will mourns for his lost youth, he joys he has never known. The business man finds temporary diversion in the vississitudes of his pecuniary affairs but, if he is successful, he will discover, as Midas did, that he cannot secure nourishment from the gold he has amassed. The philanthropist finds a vicarious enjoyment in the continuance of organized charity but eventually, he must discover, that he is

in greater need of charity than any who come to him for

These evasions are in reality one: they are enlargements upon an identical urge which inspired our
fathers. They are an effort to discover the permanance
of security in that which can never secure our existence:
they are modern variation upon the old theme of alchemy.

The Hermetic Art has been traced as far back as the ancien temple workshops of pre-dynastic Egypt where forgotten artisans toiled in the fabrication of precious ornaments of gold, electrum, brass and other materials for the priestly hierarchy. From thenceforward, it contributed to innumerable currents of thought, assimilating, in turm, that which had hithertoo been foreign to it. As has been indicated, its period of widest application occurred during medieval times; following the fourteenth century, it underwent a steady decline in popularity.

As the limited horizon of Europe opened up into the wider vistas of the Renaissance, the outlines of alchemy, fast evanescing from man's consciousness, were fixed into permanent form by the painters.who-discovered Their portraits of the alchemists in their laboratory have become indelibly fixed in our minds; portraits which are representative of a period which might be called the decline and fall of the ancient art. From the deft brushes of Jan Stein, David Teniers, Willam van de Velde and Pieter Breughel, the elder, we have suggestions of the few remaining of practicioners no less vivid than accurate. But these were not truly representative of founders of the spagyric

Rhazes or the learned Avicenna. They were no more representative of these than were the pitiful seigneurs of the France of Louis the Sixteenth representative of their ancestors who had founded the fortunes they could only dissipate; their sole indication of aristocracy was the grace with which they submitted their heads to the necessary service of the axe.

Let us visit the laboratory of one of these latterimagine that we day alchemists. We are now citizens of the Europe of the early seventeenth century and in a pocket of our leather greatcoat, we have a letter addressed to a renounced alchemist famous practicioner of the spagyric art who lives somewhere in the vicinity of the Hradschin Castle in the medieval-relict city, Prague. At last we find the heavily shuttered dwelling of blackened stone which and knock at the door. stands at the end of famous Gold Alley. It is dusk and the thick after-light of the sun reveals to us that the thin column of smoke which ascends from the central flue is greenish in hue; it contrasts strangely with the r espectable black emanating from the neighboring chimneys.

The door of heavy oak is opened by a grimy apprentice.

Immediately our nostrils are assailed by an acrid odor.

From the vaulted ceiling hangs a dusty crocodile suspended by ropes; its narrow snout points to a stuffed owl; Minerva's ancient symbol of wisdom standing upon a tall and intricately carved cabinet. Its feathers

are a metallic copper in hue; they have been metallicised by the fumes emanating from the the huge furnace nearby. Shelves line the room filled with vases of fired clay of various sizes and shapes: with sperpentine condensers, flasks, retorts and alembics. Heavy-pieces-ef-greenish-gal They clutter up the tables, and lie upon the floor in imminent playfully danger of being broken by the numerous cats which, roll the smaller pieces with their paws. Everywhere there are crucibles, mortars, pestles, funnels, tongs and other instruments of the art. Piled up in a corner are a heap of aludels -earthernware pots - each of which has a grinning skull painted upon its surface.

Industriously, a leather-aproned apprentice piles charcoal into the athenor, a tremendous long clay furnace, while another tends the many alembics which flicker like fire-flies in a distant corner. The old alchemist, himself, is setting up an intricately-arranged piece of apparatus in the center of the room while, his ragged grandchildren stare at this creation in wonder. As he asks the oldest to find a particular lid or caput wherewith to complete ... his work, we introduce ourselves, to him. He has a long and white beard, silky in texture. Upon his head is a black skull cap such as the rabbies wear in the near-by ghetto and the gown of the doctor - where he has secured the title nobody knows but it is his by universal consent - is also black though somewhat the worse for chemical smears and unmended burns.

Dr. von Hayek, chief physician and overseer of the corps of alchemists who are employed by the Emperor II, who at last assented to our importunities by giving us the letter we have justed handed to the old man, has told us something of his life; how as a student at Cambridge he had devoted eighteen hours a day to study; four to sleep and but two for meals and the little recreation he required. Later, despairing of attaining the answers to the puzzles which perplexed his brain from his professors, he had turned to astrological divination that he might discover his destiny in the conjunctions of the planets. Next, he turned to alembic, retort and chemical that he might come upon the potent elixir of eternal life and unsuccessful here had turned to the Jewish Kabbala that he might decipher God's intention towards his creation, man. He went to to what his neighbors suspected to be black and damnable magic, poring over abstruse and mystic manuscripts till thenarrival of dawn when, exhausted, he slept for a few hours.

when necessity forced him out of his home upon in errands and so the whispers became more outspoken.

So it was, that buring the reign of Catholic Mary, he was accused of iniquitous conspiracy with the devil himself and was summoned from his home in Market a small village upon the Thames to London. There

That there are many rare and undiscovered fossils which lie hidden in their beds of stratified rock is surmised by the scientist; he has some idea as to their location and that is why, from time to time, expeditions are sent forth to search for them.

As intriguing in their way as these undiscovered fossils are many words and phrases in common use. To go on to say that their meanings are equally obscure and mysterious to those who habitually employ them would inevitably arouse resentment and yet, despite this, the validity of this statement is susceptible to deomonstration.

How does it come about that we are not easer to my provide and assertion? consider the truth or falsity of such an assertion?

Why are we so prone to dismiss them on first glance?

Is it that we consider the statement as lacking in foundation; which can only lead to interminable discussion irrelevant to the solution of any of our difficulties?

When we have taken a large quantity of a potent narcotic, we sink insto a deep coma which may extend over a period of hourse or even of days.

A person who has become addicted to the use of such a drug will become oblivious to his usual envi-

That capable thou himself eight beard, neither is the reality of meath of his beared, neither is the reality of meath of his branching in the reality of meath of the standing of the season of the season

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